

WHAT BEING A CHRISTIAN MEANS TO ME

I have been a Christian for many years—nearly eighty to be exact—but I have done and said many wrong things. I was always sorry and asked God to forgive me, and he always has, thanks to his blessed name. To be a Christian has meant much to me, more than wealth or position; it has given me peace and contentment. Always God has been my refuge and present help in time of trouble.

Riverside, Calif.

Rosa Davis.

“Being a Christian means to me” an obligation to share in the responsibility of bettering and furthering the kind of living that Christ showed us through his teaching. I have had the opportunity to travel, and as a result I think I am more militant in my beliefs as a Christian. I have seen the failures and the sufferings of the people under the Hindu and Buddhist and the Mohammedan religions.

I have seen the suffering uncared for in heathen lands. When they become Christian, their suffering will be less. They will make the world a safer place. A world given to Christ will lessen our burdens as a Christian nation.

Of all religions that have shown any signs of success, Christianity stands out by itself. It alone teaches love. It is then as a Christian that I definitely feel a responsibility to the world. And America has been able, it seems to me, to show the way as no other Christian nation has. As a Seventh Day Baptist, I want my denomination to not only have a share in this work of the great Church but to be identified among denominations as a forceful and aggressive group in the greatest of all works, making the world Christian.

Westerly, R. I.

George B. Utter.

“What being a Christian means to me as a farmer: “By their fruits ye shall know them.” When we consider the vast throng of people being fed by the farmer, we can realize something of his value in the material world; but the question arises, Is he honoring his profession by putting into it the principles taught by our Master?

Do his measures come up to the standard in weight, or are they a pound or more short? Are these measures arranged so the best of the product will be observed and that of inferior quality hidden? Are his milk products put on the market adulterated and contaminated with disease germs which will endanger the lives of the consumers? Are any of the commodities which go out from his farm camouflaged in such a manner that the purchaser will have a doubt as to receiving full value for that which he is spending his money? If he sees a neighbor in distress, does he turn away and not offer to share his burden? Does he seek to agitate controversies or strife among his fellow men? Does he give to the Church and community only that portion of his time and money which he cannot use for his own pleasure or profit?

For a Christian there is obviously only one answer to each of these questions. “By their fruits ye shall know them.”

Jane Lew, W. Va. S. Erlow Davis.

THE CREED OF AN ACTIVE CHRISTIAN By Rev. E. A. Witter WITH FAITH IN GOD THE FATHER AND CHRIST THE SAVIOUR

This is my creed. There are many more similar, but this is mine.

My creed is my best friend. It is my life. I must acquaint myself with it. I must master my life by it.

My creed without me is powerless. Without my creed I am powerless. I must make good use of my creed to win the unsaved to God before they cause my ruin. I WILL!

By my creed, I know that what counts in the war against sin is not the declaration we make, the smoke and noise caused by our declarations. We know that hits count. I WILL HIT!

My creed is human, even as I am human, because it is my life. I will acquaint myself with it as a helpful companion. I will study to know its every part that I may experience its worth in the development of life and the perfecting of human society. I must learn how to direct its force against the ravages of all forms of sin. To this end I must keep my creed clean from worldly sophistries, as I would keep my person clean and ready. I WILL!

Before God I declare this to be my creed. My creed and myself stand as defenders of the kingdom of righteousness. Standing together, mastery of myself is had. This creed in every heart will produce the salvation of every life. So may it be till victory comes to America, and peace is established.

The Sabbath Recorder



—Photographed by Russell Anderson.

Train up a child in the way he should go, and when he is old,
he will not depart from it. — Proverbs 22: 6.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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ESTABLISHED IN 1844

Editorials

Special Observances

PAGES OF POWER. During the war approximately 9 per cent of our armed forces were killed or wounded. Marriage casualties in the same period amounted to several times 9 per cent of marriages, and there has been no armistice signed to stop this destruction.

National Family Week is one way to combat the evil of broken homes and wrecked marriages. Says Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life (one of the sponsoring organizations): "This observance sends out a call to all Americans to recognize that good homes are the very foundation of the new world which we must build."

A devotional manual for family use has been prepared by Frances Dunlap Heron at the request of the International Council of Religious Education (another sponsoring group). Published in a booklet called "Pages of Power," the meditations emphasize two main points: first, the importance of following the Bible, which has pages of power for each family experience; and second, the necessity for keeping the family together as it goes to church, eats, works, reads, listens, plans, plays, and worships.

Together—that is how a family, basing its decisions and conduct on the great Guide Book, can wield a mighty influence in building character and rebuilding civilization.

These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. —Deuteronomy 6: 4-7.

MORE AND MORE PAGES. On May 10, 1933, the Nazis threw into the flames those books which, either because of authorship or content, were repugnant to their philosophy. To mark that date and register a complaint against such ruthless action a Religious Book Week is sponsored each year by the National Conference of Christians and Jews. This year the observance runs parallel to Family Week, May 5-12.

Instituted in 1942 the special project is designed to stimulate laymen especially to read books of spiritual value. Committees representing all faiths have selected one hundred fifty outstanding books as recommended reading for children and adults. An additional list of fifty book titles has been chosen as a good will list by an inter-religious committee for use among all faiths to help create better inter-group understanding.

A visit to most any library or bookstore gives overwhelming evidence to support the idea, long ago expressed, that there is no end to the making of books. Certainly the world is flooded with books; no one individual can ever read them all. Many of them do not merit reading. Our aim should be to spend reading time only on material that will add something worth while to our thinking, that will give us inspiration for our souls.

As the National Conference urges, let us read more books of spiritual value—not just this week, but every week.

UNIVERSAL INVOCATION

A daily Universal Invocation for meetings of the United Nations Security Council is being widely endorsed by Christian leaders.

Recalling how Benjamin Franklin's celebrated "Call to Prayer" broke a deadlock during the Constitutional Convention of 1787, Walter Dwyer of West Dennis, Mass., suggested that his local newspaper, the Cape Cod Standard Times, call upon its readers and their families to give the daily invocation being omitted by the U.N. council meetings.

The Massachusetts paper inaugurated the idea about a month ago with a front-page editorial and since that time has daily carried the following "box" in the news column dealing with the U.N. meeting:

Universal Invocation

Our readers and their families are invited to join in an invocation each morning of the U.N.'s meetings, praying, "Father, thy will be done through the United Nations—Amen," or prayers as suggested by your church.

Many publications, churches, and radio stations are following this lead. Here is a challenge to help fill the spiritual lack at the U.N. meetings. If we too accept this challenge, we would be participating in a unique achievement, rendering a great service that can be fulfilled in no other manner.

FIRST THINGS FIRST

Business

Conference is a business session; the time for reports of societies, committees, etc.; a time to present your desires; a time to plan for future activities.



P. B. Hurley

People plead for more sermons by more ministers, more evangelistic sermons. Some want more time for recreation, more time to meet the folks. I have had no requests for longer sermons. I have had no appeals for longer lists of figures, no desire for long statistics. Will all of you please help reduce these uncalled-for things to a minimum? Few people get satisfaction from long sermons or long lists of tedious figures.

One man wrote that he had things he wished to present to Conference, but did not say what.

Another letter had to do with suggestions for changes in the Commission's Proposals on Accreditation and Retirement of Ministers. This letter has been sent to the Commission members for consideration.

By the way, have you studied that little pamphlet sent out by the Commission? Have you suggestions about that or something else? Have you desires you wish incorporated before action at Conference? Do you wish changes? Please give the pamphlet careful study. I know some have already done so or are doing it now. If you wish changes or even if you are satisfied, will you please write any of the men on the Commission.

If you have new enterprises you wish to promote, present them again to the Commission. They will have another meeting before Conference. They may possibly take some action or prepare for action so less time will be required on floor of Conference. We do not wish to take unnecessary time for these things at Conference, nor do we want a demonstration of parliamentary practice.

We do want this to be the best Conference ever. We want the greatest number of sermons possible, at the right time, of the right kind, and not too long. We want you to be satisfied. We want you to receive a challenge to more aggressive Christian service.

Think about Conference. Talk about Conference. Pray about Conference.

Go to Conference to give your best, and get the best. Take the influence and inspiration home with you to make the new year the best year the denomination has ever experienced.

P. B. Hurley,
Conference President.

A QUESTION

If I really, really trust him,
Shall I ever fret?
If I really do expect him,
Can I e'er forget?

If by faith I really see him,
Shall I doubt his aid?

If I really, really love him,
Can I be afraid?

—"Christian Work."

SABBATH SCHOOL LESSON FOR MAY 18, 1946

A Friend Who Learned to Believe
Basic Scripture—John 11: 7-16; 20: 19-29
Memory Selection—John 20: 29

Home Is More than House, Place, or Town

WAR YEARS HAVE CAUSED CHANGES IN FAMILY LIFE

By Gladys R. Vincent
Professor of Psychology,
Salem College, Salem, W. Va.

Your editor who comes from California can appreciate this first paragraph. I had the pleasure of spending over two years in California and though I enjoyed my stay, yet I became homesick for the hills—the West Virginia hills about which President Bond of Salem College loves to sing. I mentioned the fact to a professor's wife, just moved in from level Ohio who had seen nothing but rain since her arrival in Salem, and in disgust she exclaimed, "Homesick for this place?" but I confess I was.

Home is more than a house, a place, a town. It is all the memories, friends, and loved ones you have known—the happiness and sorrow blended like the ingredients in a cake so that you no longer recognize the sugar, the eggs, the flour that make it, but the beautiful whole delicious cake—home.

Robbed of Meaning

Much of the present generation has been robbed of some of the meaning of home and family life due to the war—father and mother working, older brothers and sisters either working or in the service. But hadn't some households been just drifting even before the war? Hadn't broken families and divorce been on the increase?

"What therefore God hath joined together, let not man put asunder." Matthew 19: 6. How can we keep a happy home? The truly Christian home does not have to worry so much, for in it is found the respect for God (commandments 1 and 2); love and respect for father and mother (commandment 5); a lack of covetousness (commandment 10); and a common interest and love for the children.

Being a teacher, as well as a mother, I have that one-track mind which leads to my work.

In a Problems of Democracy class we chanced one day to be discussing the little irritating things which can grow bigger and magnify until a divorce seems necessary.

The students were amazed at the simple "molehill which grew into a mountain."

John comes home tired from his all-day grind at the noisy factory: people all around him—talk, talk, talking. Mary stays home waiting, lonesome for someone to talk to. John wants to spend the evening in quiet, perhaps reading the paper. Mary wants to go out, spend the evening with friends and talk. His taut nerves shattered by the noises of the day: hers with self-pity bursting into tears—a few words here, some more there. Nothing but genuine love and an attempt to see the other fellow's side can stop the head-long plunge.

This little paper has arrived in a Christian home. Your children can recite the Ten Commandments, yes indeed. But did you talk plainly about them? Did you analyze those commandments in the clearest kind of language? In one class at school the basketball boys and girls for the first time saw that they had not really paid for those souvenir towels, spoons, and salt shakers when the hotel bill was paid.

And what about the seventh commandment? We defied tradition: we dared to discuss adultery in the plainest kind of language in a mixed class of twenty-five boys and girls. Before beginning the discussion the dictionaries were searched. Then I asked for a written definition of the word in their own simplest language, and a yes or no answer to the question: Is it right in your moral code for a girl to have a baby if she is not married to the father of that baby? Each of the twenty-five written answers were "No." The parting unanswered question that day was, If this be your moral code, is any act which might produce a precious baby out of wedlock wrong?

A Living Example

We discussed the other commandments. In conclusion we decided each one of us is a living example, a model for some child or children, and that if each one of us would help another or others to an understanding of a clean moral code we could

start "the ball rolling" for fewer broken homes and a happier family life.

Why give children all the scientific phraseology, yet fail to give the simple plain language of a clean moral code?

My sincere prayer is that these remarks may receive the blessing of God and help to make more happy families.

NATIONAL FAMILY WEEK

(Continued from back cover)

group in our civilization than the security of the family. The family unit is the very foundation of society, and social philosophies which ignore or deny the existence of the family as the divinely instituted social unit are false. The family must be free to work out its own spiritual, material, and political destiny, in consonance with the common good. Any influence whatever that interferes with such freedom of the family is by that very act a tyranny which must be destroyed.

NEW INTERNATIONAL SPIRIT BEGINS IN THE HOME

By Rabbi Ferdinand M. Isserman
Temple Israel, St. Louis, Mo.

In the past few years the attention of the world has been concentrated on the creation

of new international institutions to eliminate the scourge of war, to establish justice, and to foster brotherhood between all peoples. However fine mechanisms these institutions may be, they cannot succeed unless a new international spirit supplants the current national philosophies that dominate most men. The major opportunity to cultivate this spirit is within the home where children acquire their sense of the values of life. These values are caught from the attitudes and examples of parents. Nothing strengthens these values better than family worship and family religious experiences. Such worship makes children conscious of their kinship with all mankind as children of the one God. Thus the new international spirit, the keystone in the new world, is being cultivated in the home and through the family.

MAKING EVERY HOME AN ALTAR

Eighteen of the twenty-four hours in a school child's day are under the guardianship of the home. This heavy burden of training and guidance falls on parents, many of whom are unaware of their duty, some unequal to it. The church helps shoulder the weight by holding weekday classes, encouraging church social life, and the like. But the home remains the keystone of the better world we strive to build.



Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

THE WHITE HOUSE
Washington, D. C.

March 1, 1946.

Reverend T. T. Swearingen,
National Family Week Committee,
203 North Wabash Avenue,
Chicago 1, Ill.

Dear Doctor Swearingen:

The observance of National Family Week in church and synagogue this year is of special significance as we return to the pursuits of peace. It will serve a useful purpose in focusing attention upon the American home as a fundamental institution.

Peace has its responsibilities of equal importance with the victory of arms. The home must be maintained or our democracy will perish. The finding of homes is one

of the paramount problems facing our returning veterans.

I have therefore appealed to the churches and synagogues which administered so faithfully to servicemen and women during hostilities to continue their efforts now that the fighting is over. Representatives of Catholic, Protestant, and Jewish faiths agree to co-operate in this laudable purpose and a nation-wide "Share the Housing" effort was launched in aid of our veterans.

I hope this campaign will be given added impetus during the observance by our Jewish brethren and Protestant and Catholic Christians of National Family Week. I can think of no more practical exemplification of our faith in that grand old institution, the American home.

Very sincerely yours,
Harry S. Truman.

NEW YORK YOUTH CONFERENCE MAKES LASTING IMPRESSION

By Olin Davis

A young person in the Verona, N. Y., Church

The twenty-third annual New York Christian Youth Conference, which was held in Elmira, N. Y., February 22-24, made a lasting impression on every young person who had the privilege of attending. The theme of this year's conference was "Winning Youth for Christian Service."

The keynote address given by Mr. Laurence Byers was based on the conference theme. Mr. Byers stated that one need not be a minister to devote "full time" to Jesus. The New Testament teaches that every task can be a holy task. Christian young people, when choosing their life vocations, Mr. Byers told the delegates, must ask themselves "What is God's will for my life?" Too many young people spend their lives waiting for a miraculous call to Christian service. The call they should answer is actually the recognition of a need; and need is written across the face of the earth!

"The Moral Firing Line" was the topic of Dr. Charles Noble's awakening address at another session of the conference. Doctor

Noble says that the battle of decency on earth has not been won. People must regulate their lives in accord with the advancements of civilization. Today men can go faster, fly higher, go down deeper, and send messages faster than ever before. However, men's lives are no better than they were back in the horse-and-buggy days, a hundred years ago. The "moral firing line" depends on individuals. The battle must be fought through the privacy of the individual fox holes, for that's the way the German line was held back. The world suffers if we live sloppy lives. The "moral firing line" is in the hands of today's youth!

General MacArthur recently said, "It must be of the spirit, if we are to save the moral firing line." If the supply lines get cut off, the battle is prolonged, no matter how powerful the equipment at the firing line. The spiritual supply line is worship in the church and in the home, and the "moral firing line" can go ahead **only** if this spiritual supply is kept open!

Doctor Noble again spoke to us at the Conference banquet, this time on the sub-

ject "Sign on the Dotted Line." Young people today are too indifferent about their religion. They "sign on the dotted line" for everything else, but they remain neutral about their religion! In athletic games, Doctor Noble reminded us, you can't sit in the grandstand and not care who wins. You have to take a stand! Too few young people today realize that they can't afford to be neutral. They must stand up and be counted! They must "sign on the dotted line" for Jesus and remain true to the finish!

The conference closed with an inspirational message, "Mighty Little Faith," by Dr. Roland O. Hudson. He told us that no one has enough faith in God, but we must not be discouraged by this fact because what little faith we do have can be mighty! Faith, Doctor Hudson said, is the belief by which men live, and it is to live by that which we believe! We find in the Bible countless examples of people who had a mighty little faith, and ours may be mighty also. Little faith, yes; but it's mighty and it's powerful if we live by it!

In addition to these challenging addresses, there were many other outstanding features of the twenty-third annual New York State Christian Youth Conference. An excellent staff of commission group leaders conducted interesting discussions on varied worthwhile subjects. A fellowship banquet and a consecrated Communion service also added much to be remembered.

CHARACTER BUILDING INSTITUTIONS

Family Problem Is Most Important;
Nation Cannot Stand Secure
on Broken Homes

By Rev. Harry Emerson Fosdick
Minister, Riverside Church, New York City
(A release from the International Council of
Religious Education.)

The three major character-building institutions in human society are the home, the school, and the church—and the last two can do nothing well without the first. It is in the home that the foundations of character are laid; it is in the home, as in a greenhouse, that those most necessary virtues get their start which can afterward be transplanted to the wider field of the world.

The family problem in our nation today is of paramount importance. The tragic breakdown of family life, the disregard of ethical

standards on which the integrity of home relationships depends is a public menace. No nation can permanently stand secure on a foundation of broken homes. Two people loving each other so much that they do not desire to love anyone else in the same way, and throwing around their growing children the abiding security of a faithful family—that is a Christian home, and it is the source and spring of all those qualities on which the strength and integrity of a healthy society depends.

All the Christian words for divine-human relationships—father, mother, son, daughter, brother, sister—are family terms. The kingdom of God on earth means all mankind transformed into one family. Anything that degrades and belittles the home strikes at the core of the gospel and not all the arguments of atheists so threaten the Christian philosophy and ethic as do the evils that menace the family.

National Family Week had better be celebrated with personal penitence and humility, and with renewed care for all those social measures that help sustain the great tradition of American home life at its best. Nothing in our heritage is more valuable; on nothing does the future of our nation more crucially depend.

TEN COMMANDMENTS FOR PARENTS

(By the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, and used in the April International Journal of Religious Education.)

1. Give your children the support of love and confidence, with appreciation of the individuality of each.
2. Plan for good times with your children and try always to realize how things seem to a child.
3. Give your children a share in the tasks, the plans, and creative activities of the home.
4. Look for good which you can praise more than for evil which you must condemn.
5. Value curiosity in your children and stimulate in them the love of all things true and beautiful.
6. Teach your children to convert obstacles into opportunities.
7. Develop in yourself such qualities as you want your children to have.
8. Make your home a center of friendship and good neighborliness.
9. Share with your children in the fellowship of the Church.
10. Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting the good.

CHURCHES PLAN FOR RETURNING VETERANS

Much Needed Help Is of Quiet, Unspectacular Nature

By Rev. Herbert C. Van Horn

Corresponding Secretary, American Sabbath Tract Society

Representatives of twenty-seven million non-Roman Christian people gathered at Columbus, Ohio, March 5-7, to face some of the hardest problems the churches must meet in this immediate postwar world. Five hundred representatives of twenty-five major denominations sat down together and for three days gave the best of their undivided thought to matters of vital importance to the whole world.

One of our papers declared it to be the "largest and most distinguished company of its kind yet to convene in this country." To this group meeting came President Truman who, in his notable address, declared man stands "in the doorway to destruction, or upon the threshold of the greatest age in history."

This special meeting, called by the Federal Council of the Churches of Christ in America, attacked the general problem along five lines: evangelism, community tensions, foreign relief, world order, and the returning servicemen and women.

Briefly I will speak of the work of the section dealing with the problem of the returning servicemen and women. I do not like those words—"problem of the returning servicemen." We were tacitly agreed, I think, that the soldier coming home does not think of himself as a problem. He does not want to be treated differently from others. Possibly the home folks are the problem.

Rev. Roy Burkhart of Columbus was the chairman of this section and helpfully steered us through varying phases of the problem. The report to the plenary session was adopted. This report declared in its foreword that "the Church has a special concern for the complete reintegration of veterans into civilian life, as well as a desire to renew and strengthen its bonds of fellowship . . . and is concerned to help meet both their immediate and long-term needs." The Church must confront the necessity to alter and revitalize its day-by-day programs to meet such needs. In looking at the present situation, we must realize that the returning veteran not only appreciates warm greetings but needs a home, work, and peace for which he has given so much. While many are

making satisfactory adaptations to civilian life, an easy optimism must not be indulged. Housing, education, employment, disability, and marriage are among real and disquieting problems.

Indifference?

The former interest in the veteran—away from home—inherited largely in the fact of employment in an unfinished task. The work accomplished, the interest easily lags. There is also a widespread illusion that everything has already been done for the veterans' reintegration by the G.I. Bill of Rights and improved services of the Veterans Administration. Much of the needed help which can be rendered is of quiet and unspectacular nature and many have thoughtlessly concluded that it is therefore unimportant. These are only a few of the reasons why there has seemed to be a general decline of interest in the welfare of veterans.

But the Church not only has been, but continues to be concerned. Through the chaplains, the Church has followed the needs of the men and women in service. Now the men are at home. The Church must not, will not, fail them.

How Help?

The Church's concern may be demonstrated not only in helping to house veterans and their families; not only helping the disabled in body or mind to live again; but most important it will be manifest in sharing its own life and fellowship and being enriched itself through the "rich and varied experiences of its returning members."

The Church will be helped and guided not a little by the more than six thousand Protestant chaplains. "Their experiences will be especially valuable in helping veterans and their families, and be a continuing resource to the whole Church."

Undergirding Principles

The following are some of the principles underlying Church action and program:

1. Attention to special needs is essential to the fulfillment of the more than general needs which all persons have in common.
2. The Church must give attention to the long-range human costs of the war along with its aid in the immediate reintegration of veterans.

3. The Church is concerned with the needs of the whole man.

4. The Church will co-operate with other community agencies.

5. The Church must be ready to alter details of organization and program in any way which will enable more men and women to be won more completely to Christ.

6. The Church has a special obligation to help veterans to understand and clarify, in the light of the Christian faith, the meaning of the war and of their own sacrifices in connection with it.

These are some of the principles upon which the Church program to aid veterans must be based. Yes, the whole need of the veteran must be ministered to, and special emphasis given to his spiritual needs.

While emphasis was naturally put on war veterans, the conscientious objectors suffering in prison or serving in Civilian Public Service must not be forgotten; nor the multitudes, including the old, not militarized, but serving on farm, in industries, and homes. "In a very real sense they, too, are veterans of the war now returning and readjusting to peacetime life."

Many other things appear in the document emphasizing the need of the Church's care and ministry. When the document as adopted is printed, copies will be available and should be secured for general distribution and church use.

WHY FAMILY WORSHIP?

"When I was a chaplain in an Arkansas penitentiary," says Mr. Hogg, "out of seventeen hundred convicts, I found only one who had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned as he was found innocent of the crime with which he was charged. There is an atmosphere in the Christian home which makes it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and old-fashioned parents! Then the Holy Spirit will come down as the glory cloud came down on the Tabernacle."
—"Covenanter Witness."

VOCATIONAL OPPORTUNITIES

In another column on this page is printed an article about opportunities for vocational training at Alfred University, Alfred, N. Y. This is another in a series of articles presented by the Seventh Day Baptist Vocational Committee as a service to returning veterans and others seeking education or employment.

All those interested in employing workers or in being employed or in buying or selling property are urged to contact the Vocational Committee, Box 843, Alfred, N. Y. Ben R. Crandall is chairman.

AGRICULTURAL, ELECTRICAL COURSES OFFERED AT ALFRED UNIVERSITY

Several Programs Especially for Veterans Who Plan to Set Up Businesses

The New York State Agricultural and Technical Institute at Alfred University is a two-year technical institute of junior-college grade whose courses are terminal in character. It is composed of two main divisions: the agricultural and electrical.

For over a quarter of a century regular courses in agriculture have been offered including poultry husbandry, animal husbandry, dairy manufacturing, agronomy, general agriculture, and floriculture. Rural engineering, soil conservation, and agricultural business have also been added to the curriculum in recent years. Recently three important programs have been added to this division: laboratory technology, which trains women as technicians in hospitals, county laboratories, and the like; medical secretarial, which prepares them for positions in doctors' offices; and commerce and small business. This latter program is designed especially for veterans who wish to set up and manage a business of their own. Last fall, the first course in frozen foods and locker management to be established in the country was set up at the institute, which is meeting the need for trained personnel in one of the fast growing, comparatively new industries.

The electrical division offers courses in automatic heating and refrigeration, industrial construction-service, power distribution, and radio and communications.

A large postwar expansion program has already been approved by the Legislature to include an industrial building, which will house in addition to electrical laboratories a newly organized program in petroleum engineering and radio broadcasting and television laboratories; a frozen food locker plant; a rural engineering building; a home economics building with a central dining hall; a gymnasium with swimming pool and auditorium; and an additional agricultural classroom and laboratory building. The whole, when completed with equipment, will cost approximately \$2,000,000. Work on this program will be started as soon as labor and materials are available.

Woman's Work

Frances Davis, Salem, W. Va.

STRANGE IS THE HUMAN HEART

By Nancy Byrd Turner
Strange is the human heart. Climbing some hill
Upon a trail he crossed the world to roam,
A wanderer suddenly halts against his will,
Saying, "I must go home";

Then turns, and with no other word is gone,
Unresting, resolute, and halts no more,
Until at last he feels his hand upon
The latch of his own door.

Another, sitting by a well-loved hearth—
Laid stone by stone to shape an early dream—
Presently from the far ends of the earth
Catches a call, a gleam,
And, homesick for a land he has not known,
Hungers for beauty he may never see—
April in Avalon, or moonlight on
The Lake of Galilee.

—Clarksburg Baptist.

Heard at the Annual Meeting of the International Council of Religious Education

"Christian parents must become the chief teachers of religion."

"The locale of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground as well as in the classroom."

"Perhaps if we had spent as much time and effort and money in helping parents to do their job as Christian educators and in training pastors and keyworkers in the local church as we have spent upon the production of new types of curriculum and the promotion of various schemes for raising the church by its bootstraps we should now be less alarmed about the state of Christian education."

"In addition to the Sunday service of worship, in addition to the educational effect of the church life and atmosphere, in addition to the training value of office-holding and committee work, men and women need classes or courses or discussion groups on important themes."

"In the next ten years we must see brilliant men specializing in children's work! . . . We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked. This assumption

has all but cost us the Christian home if for no other reason than that the responsibility for Christian teaching is too big a load to be wished off on the mothers."

"If there is one lesson that should be burned into our souls by the tragic events of our times, it is this: If you want to change a whole civilization overnight, start with the children."

"Men must learn to be religious in their work as well as in their worship. Men can serve God by working in a factory or on a farm."

—"Church Woman."

GOD'S LANTERN

IT LEADS US TO THE LIGHT OF THE WORLD

Some time ago some very interesting letters came from a friend who was living on an island. She and her husband were the only people there, but a big friendly dog and other domestic animals made the surroundings seem less lonely. The winters were especially trying, for then heavy gales often sent giant trees crashing to the ground and piled the snow in deep drifts. Each night the friend's husband made his way to the little wharf and hung a lantern where it could be seen by people on the mainland. This lantern, burning brightly, was a sign that the occupants of the island were safe. It seemed to say to those who watched for it to appear, "All's well. Don't worry."

The Bible, God's Word, is a lantern. It points the way to him and assures us that he is watching over his own. It leads us to Jesus Christ, the Light of the world, who says, "Lo, I am with you always." Other books are popular for a while, then many of them are forgotten. The Bible increases in popularity each year, even though in some parts of the world efforts are constantly being made to banish it or to deny its teachings. In our country we are still free to make it count in our daily lives—to cherish its precious promises. Pray God that it may never be otherwise. More than ever do we need it now, for it is indeed a lantern to light the way here, and to guide us to our heavenly home.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

In Business

A Seventh Day Baptist was a leading dry-goods merchant in London as early as the eighteenth century.

A Seventh Day Baptist was not only a leading merchant in Newport, R. I., but his public spirit, his foresight, and energetic endeavor contributed much toward making that city the leading Atlantic seaport of that period immediately preceding the Revolutionary War.

Seventh Day Baptists were among the leaders in the ship-building industry of the nineteenth century; and it was to one of these Seventh Day Baptist captains of industry that the defense of the New York harbor was entrusted during the Civil War.

It was a Seventh Day Baptist who developed the production of steam on a vast commercial scale in the second half of the nineteenth century.

Seventh Day Baptists were among the pioneers in the production of modern printing presses. The "Ladies' Home Journal," "Collier's," and many other magazines requiring fine color work, are printed on color presses made in a Seventh Day Baptist manufacturing plant.

Social Service

Social service, in its many worthy phases, Seventh Day Baptists have always been alert and ready to help, whether it be the community chest with all its multifarious interests of the present day, or their prototype activities and needs of other days; whether on the newly settled borders slowly, but constantly, receding from the Atlantic toward the Pacific, whether in China, Palestine, Africa, or elsewhere, or some all but worldwide call; the call has not passed unheeded.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Dear Father, our hearts are filled with gratitude for this precious possession. Forgive us if we have neglected it and help us to study it more and more, until we truly become workmen that need not be ashamed. Amen.

—Alice Annette Larkin.

FUNDAMENTALS

"What makes a home?"
I asked my little boy,
And this is what he said,
"You, mother,
And when father comes,
Our table set all shiny,
And my bed,
And mother, I think it's home,
Because we love each other."

You who are old and wise,
What would you say
If you were asked the question?
Tell me, pray.

And simply as a little child,
The old wise ones can answer nothing more.
A man, a woman, and a child,
Their love,
Warm as the gold hearth fire along the floor.
A table, and a lamp for light,
And smooth white beds at night.
Only the old sweet fundamental things.

And long ago I learned—
Home may be near, home may be far
But it is anywhere that love
And a few plain household treasures are.

—Author Unknown.



By this time you have all seen in line and color and in word the Second Century Fund program and needs. We hope you will be able to use the circular which we have prepared to—

1. Periodically remind yourself in "technicolor" of the fund;
2. Interest others in giving;
3. Interest still others in praying and working with us.

(There are more available upon request. Be sure to state number desired. We would appreciate knowing how you have used them. Write to the committee, 21 Greenman Ave., Westerly, R. I.)

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

CHILDHOOD AND YOUTH IMPORTANT

There are many reasons why we should strive diligently to lead the young to Christ early; and prominent among them is the fact that if one does not take this important step during adolescence, the chances are one never will. This is not saying that it is impossible to change the course of life after youth is past; but it is recognizing a fact—namely, that youth is the formative period of life, that the habits are then formed, and the changes thereafter are in the direction of the habits already established.



W. L. Burdick

A little observation will convince one that the habits of body, intellect, and spirit are fixed, as a rule, during the first thirty years of life, and often during the first twenty. Some years past Professor Starbuck, with great labor and diligent painstaking, gathered statistics on the subject of the age at which people are converted, or accept Christ. He says in his book entitled, *Psychology of Religion*:

"Conversion does not occur with the same frequency at all periods of life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctively adolescent phenomenon. It is a singular fact also that within this period the conversions do not distribute themselves equally among the years. In the rough, we may say they begin to occur at seven or eight years, and increase in number gradually to ten or eleven, and then rapidly to sixteen; rapidly decline to twenty, and gradually fall away after that, and become rare after thirty. One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced."

In speaking on this subject we should note also that the manner of living the Christian life, whether active and devoted or cold and indifferent, established in youth, sets the pace as a rule for the rest of life. For instance, the one who goes through youth and comes to thirty years of age slighting the appointments of the church and is careless regarding the other means of grace will,

MISSION BOARD REPRESENTATIVE ATTENDS WASHINGTON HEARING

Special Funds Not Likely to Be Available

By George B. Utter, Secretary
Missionary Society

That the United States funds or moneys collected through the Alien Property Custodian might be available to the missionary and other charitable organizations to help rebuild their work in China seems to be more wishful thinking than real honest to goodness expectation, it seems to me.

The Foreign Missions Conference Committee on East Asia, with headquarters in New York, has recommended that no basic commitments as to revival of work or personnel should be made until a full study and discussion between nationals and the mission board representatives has been completed. At the present time a committee is in Shanghai and other parts of China considering a possible offer of the United States to give hospitals and equipment to missions which lost hospitals in the war.

Congress has before it at least two bills which would amend the trading with the enemy act, which would use funds taken from the enemy and use them in compensa-

most probably, live and die in that same lukewarm state. This does not mean that such a one will not change; one must change. Neither does it mean that there is not another chance. It means that the changes are against such a change when youth is past, and that the changes which come will be in the direction of the habits already formed.

What has this to do with missions and evangelism? These facts are an argument and a powerful one for diligence, on the part of ministers, churches, missionaries, parents, Sabbath school teachers, and all Christians in leading the young to Christ.

Youth is the formative period of life, one in which destiny, in most cases, is fixed for all time. It is the great opportunity for evangelism. The Father intended it so.

W. L. B.

tion for damage done to these charitable organizations.

When Doctor Palmberg of California wired that she had read in a Shanghai edition of a New York paper that a hearing was to be held by the sub-committee of the U. S. Senate judiciary committee, the writer went to Washington and attended this hearing on the morning of April 17 at 10:30 o'clock in the judiciary committee room of the Capitol.

The bill had been presented in the Senate by Senator McCarran, and the hearing had not been widely advertised.

Individuals Present

Mission interests were represented; but more active at the hearing advocating passage of a bill were individuals whose homes had been destroyed, men who had lost their businesses, and others who had suffered as a result of imprisonment.

Amendment to the present act proposes that all property and interests in property which is owned by governments or nationals of any nation with which the United States was at war on January 1, 1943, and which were in possession of the Alien Property Custodian, "shall be sold, and the proceeds of such sales and all other moneys owned by such government or nationals" shall become the property of the United States and deposited in the general funds of the treasury.

Then it was proposed that the United States should assume liability for the payment of compensation for all claims of citizens of the United States, and of corporations and eleemosynary institutions organized under the laws of the United States.

It is also proposed that a commission in the office of the Alien Property Custodian should be established which might decide cases where claims were made.

The bill had been presented at the request of a group, many of which appeared at the hearing. Representatives of the Custodian of Alien Property, the State Department, and the patent division of the Army were opposed to the bill, although there seemed to be a general feeling that something must be done, and might better be done through the peace treaty.

A letter from the Custodian of Alien Property said that the movement was "premature." John Ward Cutler, assistant to the general custodian, said that while the department was "sympathetic to the people

who have suffered losses," they did not recommend passage of the bill.

The patent division of the Army said that the patents should not be sold to individuals, but should be for the use of all the American people.

A Mr. Reubens, a deputy in the economics division of the State Department, said the department could not recommend passage because it goes a great deal beyond the limit that they would go, and would only lead to trouble. He said the department was in accord with the "use of the funds which are now tied up," but felt that its interest should be cared for in the peace treaties. The chairman asked if the Department of State had set up a policy and the reply was that it had not.

Proponents of the bill claimed that all Japanese funds that have been frozen in this country could pay the Far East claims. One man by the name of Aldman claimed \$100,000 loss. He had 500 cattle, and ran a dairy in Shanghai. He said iron and all metals had been taken away from his property. He continued that this was true of other industries in Shanghai: that all its metal had been taken to Japan, and there was a great shortage for rebuilding.

Doctor Dunlap of Shanghai wants to re-establish his practice. His nursery has been destroyed, and he said the people in China at present are not able to pay as they did while he practiced previous to 1943.

No Timber for Colleges

A. C. Evans of the associated colleges said that the colleges cannot rebuild now for timber cannot be purchased. Only old timber can be used. There is no material with which to build. Metals have been shipped out of the country.

The proprietor of a tannery told how his entire plant had been torn down and valuable machinery and metal sent to Japan.

Mr. Powers, a publisher, was abused in the Bridge House prison and was crippled as a result of his imprisonment there. He said that today paper costs \$1,000 a ton in Shanghai, and the same paper in the United States is \$65 a ton.

The chairman felt that in the peace treaty the schools and hospitals could be restored. He said "this certainly should be arranged for in a peace treaty with Japan."

At the conclusion of the hearing, I felt that the time was far away when any pos-

sible aid might be had from the government. Also, all through the hearing were the statements that timber and metals were not available and rebuilding could not be undertaken in China for a long while. I felt that as far as our own work there is concerned, we must carry on with what we have, adding personnel where we can, and upholding those in charge of the Shanghai mission rehabilitation with funds requested.

MISSIONARY SOCIETY

February 1, 1946, to February 28, 1946

Karl G. Stillman, Treasurer
In account with the
Seventh Day Baptist Missionary Society

Cash on hand February 1, 1946.....	\$6,939.61
Second Century Fund Gifts:	
Boulder, Colo.	\$ 25.00
Denver, Colo.	39.50
First Alfred, N. Y.	5.00
H. N. Wheeler	25.00
Second Alfred, N. Y.	132.50
North Loup, Neb.	11.00
Piscataway, N. J.	10.00
Battle Creek, Mich.	15.00
Plainfield, N. J.	6.90
Shiloh, N. J.	8.00
Edinburg, Tex., Sabbath school	8.68
Berlin, N. Y.	5.00

Lewis J. Noey, Trust, Milton Wis.	482.48
Rev. David S. Clarke	10.00
Spokane, Wash., Church of God—Seventh Day Denominational Budget	956.76
Shiloh, N. J., Sabbath school for Jamaica School	25.00
For Jamaica Missionary Fund	50.00
Daytona Beach, Fla.	25.00
Chicago, Ill.	10.00
Walworth, Wis., for Jamaica School	25.00
Little Genesee, N. Y., for China	16.00
Friendship, N. Y., for China	5.00
Gentry, Ark., Sabbath school	5.00
Battle Creek, Mich., for foreign missions	10.00
For Jamaica School	3.50
First Alfred, N. Y., for Jamaica School	16.00
Rockville, R. I.	2.14
Shiloh, N. J., for Palatka, Fla.	25.00
Milton, Wis., for China	3.75
For Jamaica	3.75
For General Fund	20.00
Mrs. W. M. Gates, Narragansett, R. I.	5.00
Reta I. Crouch, Albuquerque, N. M.	15.00
DeRuyter, N. Y. Vacation Bible School for Jamaica School	8.65
Clifford F. Lamson, E. Taunton, Mass., for Missionary Evangelistic and Sabbath promotion work	10.00
Anonymous for Jamaica School	35.00
Salemville, Pa.	13.15
Permanent Fund income	436.67

\$9,491.13

Cr.

Rev. David S. Clarke, advance on travel expense	\$ 100.00
State of R. I., biennial report filing fee.....	2.00
Jamaica payments as follows:	
Rev. W. T. Fitz Randolph: salary.....	\$100.00
House rent	20.83
Children's allowance	25.00
Travel expense	8.50
Native workers	50.00
Ministerial Education Fund	25.00

Rev. Neal D. Mills	229.33
Rev. Trevah R. Sutton	41.67
Rev. Verney A. Wilson	25.00
Rev. John F. Randolph	41.67

Rev. Clifford A. Beebe:		
Salary	\$ 41.67	
Travel expense	4.50	46.17
Rev. David S. Clarke:		
Salary	\$100.00	
House rent	25.00	125.00
Rev. William L. Burdick:		
Salary	\$125.00	
House and office rent	25.00	
Office supplies	13.30	
Clerk hire	41.67	204.97
Rev. Herbert L. Polan	15.00	
Rev. G. D. Hargis	41.67	
Treasurer's expense	41.67	
Rev. Rex Zwiebel	41.67	
Rev. Zack H. White:		
Salary	\$100.00	
Travel expense	78.00	178.00
Mrs. George P. Kenyon	10.00	
Rev. R. R. Thorngate	10.00	
China payments as follows:		
Rev. H. E. Davis	\$75.00	
Less repayment China advances 2.30	2.30	
Dr. Rosa W. Palm'org	30.00	102.70
Industrial Trust Co., Transfer Second Century Fund gifts to savings account	291.58	
Cash balance on hand February 28, 1946....	7,901.36	
	\$9,491.13	
Accounts payable as at February 28, 1946:		
China	\$4,290.30	
Germany	2,958.34	
Holland	2,900.00	
	\$10,148.64	

"SHALL WE SAY GRACE?"



REMEMBER the requests for food, clothing, and medicines made by the General Conference Committee on Relief Appeals in the Churches.

Our Pulpit

"ON FINDING A HOME"

A Sermon with Appropriate Applications for Family Week

By Rev. Earl Cruzan

But cleave unto the Lord your God, as ye have done unto this day. — Joshua 23: 8.

The account of the children of Israel finding a homeland is a challenge to us as individuals, as Christians, as members of the Seventh Day Baptist denomination. It took five or six hundred years for the children of Israel to find their homeland. Abraham was called and the promise was given to him; it was renewed to Isaac and to Jacob, but they were but immigrants in this land which was to be the home of their descendants.

After years of bondage in Egypt, Moses was chosen by God to lead these people to their promised home. During the forty years in the wilderness, those who had known idol worship in Egypt had died. We find them ready to enter the homeland with a generation which had grown up with a knowledge of God, with his laws planted in their hearts, and with his way of life opening before them. They had a natural loyalty to God which they had not before possessed.

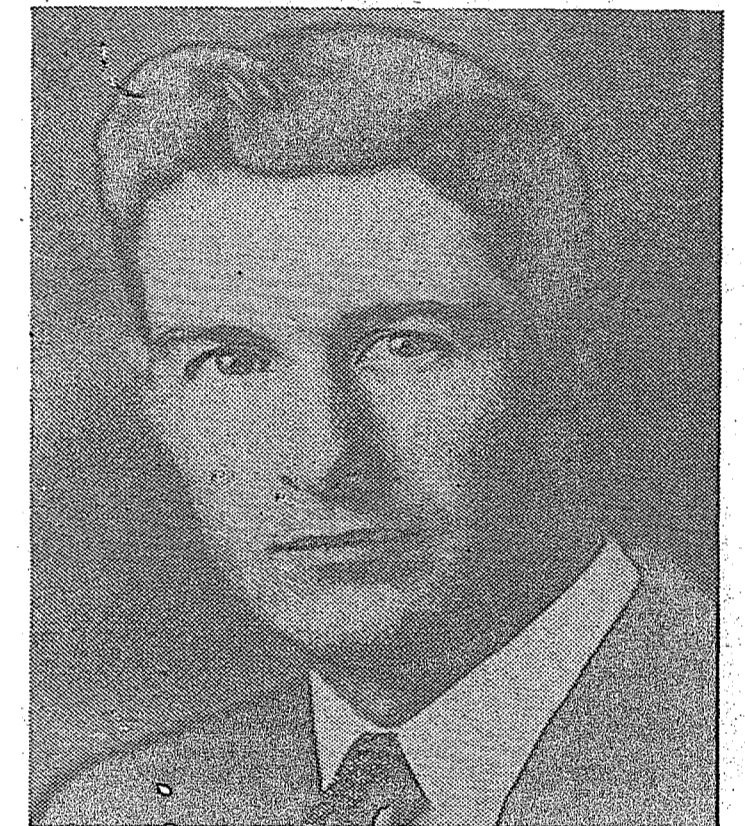
Joshua gave them a great challenge as he neared his death: "Choose you this day whom ye will serve; whether the gods which your fathers served . . . or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

We can trace the religious influence of seeking a homeland through the Puritans of England and the struggle for religious freedom in our country. No longer is it necessary to search out a place where one can worship as he pleases—it is possible anywhere in our country. We do not have to hunt out a new land and inhabit it to worship as we please. Yet today there are economic or social forces which sometimes seem to interfere.

In choosing a home today we should be concerned about the environment in which our children will live. Because we do not want them to grow up surrounded by cursing and swearing, by saloons and drunkenness and all that goes with it; we try to choose

a section of town away from these things. Cities with local option or states that are dry should be a drawing card to Christian people seeking a homeland.

As we think of Seventh Day Baptists seeking a home, let us think of our people as they spread out from Newport, to Hopkinton, Westerly, Stonington—and as they went from New Jersey to West Virginia,



Earl Cruzan

Pastor, Boulder, Colo., Church

and later in groups to Minnesota, Wisconsin, Ohio, Kansas, and Nebraska—seeking farm land and a livelihood whereby both they and their children could make a living and worship on the Sabbath. Each place they went they established a church. With Kansas and Nebraska the line of migration practically ceased. Other groups sought homes in some other western states, but the communities they organized were unable to endure. From these communities—the product of western migration—the youth have gone out to college and university. Many of them have never returned to the homes they left behind. Some settled in other Seventh Day Baptist communities—many lost themselves in large cities.

What should Seventh Day Baptists look for in selecting a home? They should look for educational advantages for their children. They should look for the right sort of a community. They should look for a place where they can support their family, but above all they should remember the injunction of Joshua, "But cleave unto the Lord your God, as ye have done unto this day." Many who establish their home away from a community where there are people who believe as they do, often grow indifferent to religion, and their children are lost from the heritage which should be theirs.

Necessary to Move

There were a man and his wife who lived in a Seventh Day Baptist community from the time of their childhood. A time came when it was necessary to move from this place which they had long thought of as home. There were certain attractions which seemed to call them to the northwestern part of the United States. As they looked within their family and saw their children rapidly approaching manhood and womanhood they sought a community in which there was a church of their faith. Within a few years their children married. One son is a deacon in one of our churches. The other son is also active in the work of our churches. The choice of a home makes a great difference. Had this couple chosen a home away from Seventh Day Baptists, no doubt their grandchildren would have been lost to this great heritage which they shall now enjoy.

To how many cities in our country could we go and find Seventh Day Baptist families lost in the multitudes? We would find many of them working on the Sabbath and few of them working in any church because their convictions are for the Sabbath—unless they have submerged their convictions so many times that they have little religious conviction left.

Perhaps if they would all get together in some of our cities they could organize a church. Oftentimes they let the economic pull keep them busy on the Sabbath, while they feel in their hearts that they should be worshiping God.

The choice of a vocation is of the utmost importance to the young people of our denomination. We have had many leave the farms to lose themselves in the cities. The

factor which has played the largest part in the finding of a home has been the economic factor, and the religious side of life has been left out. As they are choosing a vocation they should be admonished as Joshua admonished the Israelites: "But cleave unto the Lord your God." If they keep this in mind and it plays an important part in their lives, they will choose a vocation or a field of study which will enable them to continue to cleave unto the Lord God throughout the rest of their lives.

In how many Seventh Day Baptist communities do we have Seventh Day Baptist doctors, dentists, lawyers, or merchants? We will find some, but not as many as we have communities which could support them.

We need more who are their own bosses—those who will look ahead far enough to choose a job that does not require their services on the Sabbath.

We need to establish a faith among our young people today that will enable them to believe with their whole heart that God will provide the things that are needful for their lives if they will follow his commands and are of an industrious trend of mind.

Some seek the highest paid jobs and then bemoan the fact that they cannot keep the Sabbath. We lack the faith to trust God to care for us if we will follow him to the best of our ability.

We have heard it said that a minister's family which is struggling to make ends meet should have faith that God will take care of them. Should they have more faith that God will take care of them than the people in their parish?

In choosing a vocation and the location for a home, we should keep before us the thought that we must obtain a vocation which will enable us to cleave unto God and to raise our children in the truth of God, firmly established in faith and the Way of life.

Of prime importance to a Seventh Day Baptist young person or one changing the location of his home is the principle of religious freedom. It is of utmost importance not only to live in a country where religious freedom is allowed, but to take advantage of that principle for our own life. It is of little advantage to live in a country which allows religious freedom if one will not avail himself of the privilege that is his.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Easter vacation is finally here. The youth chorus at Shiloh is practicing Easter music with the senior choir. We will sing two anthems Easter Sabbath.

Spring is here, too. Our lilacs are out. We have two white lilac bushes and one purple bush. They look very pretty and smell sweet, too.

Jeffrey, my brother, who is sixteen months old, can walk pretty well. Sometimes he is wobbly. He even tries to run. One time he went wobbling into the kitchen, walked around in a circle and sat down with a hard thump.

Mrs. Ayars, our Junior Christian Endeavor superintendent, is taking the juniors to the Philadelphia zoo for our surprise. I am anxious to go to see the animals. Mother, Daddy, my brother Johnnie, and I went to the Philadelphia zoo when I was four years old.

Your Christian friend,
Carol Harris.

Bridgeton, N. J.

Dear Carol:

I was sorry I could not see you and the other Recorder children around Bridgeton, Shiloh, and Marlboro while we were visiting at our son's home in Bridgeton. We reached there about five o'clock Sunday, April 7, and left for home Friday morning. During that time I hardly stirred out of the house. I was so busy enjoying our little grandchildren! We had a nice call from Pastor and Mrs. Osborn which we enjoyed very much. I hope the next time



Mizpah Greene

we are in Bridgeton we can stay over the Sabbath so that we can see many of my Recorder children there.

I guess all babies wobble when they first begin to walk. Our boy walked before he was a year old if he held one end of a string and someone else held the other; but if he let go of his end, down he would go. The day he had his first birthday he discovered

that he could walk without the string; he was so excited that he ran around and around the dining room table until he was all tired out—then he, too, sat down with a hard thump and laughed gleefully.

I'm sure you will enjoy your visit at the zoo, and it is my guess that you will find the monkeys the most fun of all.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Perhaps you remember I wrote you about the young mocking bird that was my caller on the porch on New Year's Day, January 1, 1945. I told you how it lived in the hedge and ate asparagus, berries, and gravel in the driveway. I thought of it as one of my pets, but I did not take it food and water, as people usually do with pets, because of neighbors' cats that might jump and catch it when it ate. It seems to know how to escape cats, jay birds, and crows. It comes and sings especially for us when there is no commotion in the yard. It was gone all the fall, after I came back from New Orleans. Toward spring I was delighted to see it and hear it begin its spring song.

I said to myself a poem my mother used to read to me before I was old enough to read. It was this:

If ever I see on a bush or tree
The birds or their pretty nests,
I must not in play steal those birds away
To grieve their mothers' breasts.

My mother I know would sorrow so,
Should I be stolen away.
So I'll speak to the birds in my softest words
And not hurt them in my play;

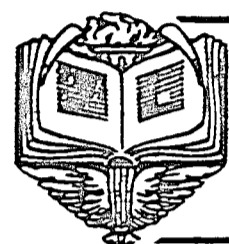
And when they fly in the bright blue sky
They will warble a song to me;
And when I am sad, it will make me glad
To know they are happy and free.

That poem has stuck in my mind all the years since my mother first read it to me, and it encouraged a deep interest in birds, even though I do not have perfect vision to see their color tracery at long distances.

I am hoping to be back in Princeton, Mass., before you read this. My house is surrounded by many acres of fields and woods where birds are protected. Each year we watch

and listen for the different songsters and do everything we can for their safety. A letter has just come from Miss Nellie Longfellow who fed an interesting variety of birds in Rhode Island last winter. Among other common birds of springtime, she has seen one that looks like an eastern mocking bird. I hope it may be, and that it will have as sweet a song as the mocking birds here in Florida.

Mrs. S. S. Powell.



STUDY to show thyslf approved UNTO GOD

SECURITY IN THE ATOMIC AGE

By Rev. Neal D. Mills

(Devotional talk over WJMC, Rice Lake, Wis.,
January 28, 1946)

Scripture: 2 Corinthians 5: 17-20.

The year 1945 will be an important year in history. It witnessed the collapse of Germany and Japan, the inauguration of new governments in France and other countries, the San Francisco Conference and the beginning of the United Nations Organization, the Potsdam Conference and the carving up of Germany, and the removal from the world stage of four "indispensable" men through the lynching of Mussolini, the suicide of Hitler, the defeat of Churchill, and the death of Roosevelt. But far more important than any of them was the atomic bomb dropped on Hiroshima. Not since the discovery of fire has anything been so momentous.

That bomb not only blew Hiroshima into the sky, it struck terror into the hearts of thinking people around the world. We have before us a demonstration of what may be called the logic of power—physical, military might. The United States is beyond the shadow of a doubt the most powerful nation on earth. All the other large nations are exhausted in economic and military strength. Our economic, industrial, and military strength is almost of fabulous proportions. And besides all that, we have the atomic bomb!

Surely we are at long last safe and secure! But are we? Everyone knows that we are

not. We are feverishly discussing and preparing for the next war, piling up a stock of atomic bombs lest some nation should catch up to us. Thus we are setting the pace for the other nations in a mad atomic armament race. Frontiers mean nothing now and armies and navies are of doubtful value. We have no assurance that we could win an atomic war; some little nation might win. Then what can we do? Where can we find security?

Someone has suggested that the best protection for the world against atomic bombs would be to hang a good sized one over every large city in the world and have them all connected by radio so that if any one



Neal D. Mills

Pastor, New Auburn, Wis., Church

is touched off all the rest will explode simultaneously. Well, I wouldn't feel very safe under that arrangement; there are too many irresponsible fools in the world.

But that bomb over Hiroshima not only struck humanity cold with fear and horror; it awakened men to a realization that man is at the crossroads of a tremendous moral decision. We can destroy civilization or we can bring peace and blessing beyond our power to imagine. Like the Israelites of Moses' time we have set before us "life and good and death and evil." The real problem is not the atom but the nature of man. Is man fit to be trusted with atomic power?

As General MacArthur said referring to Japan, "The problem is a spiritual one." Albert Einstein is reported by Raymond Swing in the Atlantic Monthly as pointing out that atomic power does not raise a new problem; it only "makes more urgent the necessity of solving an existing one."

Yes, the problem of stopping man from destroying himself in war is a very old one, and we Christians should be the first to recognize it. We have the answer, too, but to our shame we have not been eager to give it to the world. Instead we have spent our time arguing among ourselves over minor theological points. Now while many Christians stand confused, it is increasingly being recognized outside religious circles that security is not so much a political or military problem as a spiritual one. I have referred to MacArthur's remark. Now listen to "Life" magazine: "Our sole safeguard against the very real danger of reversion to barbarism is the kind of morality which compels the individual conscience, be the group right or wrong. The individual conscience against the atomic bomb? Yes. There is no other way." That is from "Life," and it's not a religious magazine either.

David Lawrence, well-known columnist says in the "Christian Advocate":

No nation can win an absolute victory and be sure of peace thereafter. Some day the world will discover that peace without punishments that stir up a new spirit of revenge among the conquered peoples is the only way to bring reconciliation and an enduring friendship. Woodrow Wilson once called for "a peace without victory," only to be scorned and shouted down. Evidently the wisdom contained in the philosophy of Jesus has been discarded today for the material concepts of an embittered age.

Many more such quotations might be cited from people who are not religious leaders. Many people have been stabbed broad awake and realize now that no organization for peace will work except in an atmosphere conducive to peace. Our greatest challenge is not the building of a world organization to keep the peace but the nourishment and cultivation of the spirit of peace. Great material power and physical force can establish a system of slavery but it can never bring peace.

We must henceforth put our faith in another kind of power—the power of the spirit. But that is just what the Apostle

Paul tried to tell us long ago. We've been saying, you can't change human nature; Paul wrote: "If any man is in Christ, he is a new creature." Future security will depend basically upon world-wide understanding, good will, and fellowship of the kind that Jesus and Paul sought. The atomic bomb has proved that from now on we will have one undivided world or no world at all. There will be security for everyone everywhere or no security for anyone anywhere.

Our Brother's Keeper

We were taught many centuries ago that we are our brother's keeper, and we Christians have been talking about brotherhood for two thousand years; and we've been practicing it, too, to some extent, but we haven't yet won the world to that philosophy. That is the task of the Church now—to bind up the wounds of the world, to clothe the naked, to feed the hungry, and to win men and women everywhere into the fellowship of Jesus Christ. The reservoir of good will in every land must be filled up and the good in men's hearts must be nourished, directing German honor and patriotism into loyalty for the kingdom of God and encouraging those Chinese and Japanese and Russian traits of character which make for peace. That is what Paul meant when he wrote that God "has appointed us ministers of this reconciliation, to tell how in Christ God was reconciling the world to himself, not charging men's transgressions to their account, and how he has deposited with us the message of this reconciliation." 2 Corinthians 5: 18-20 (Weymouth).

That is a big program but nothing less will save the world from destruction. It calls for your support and mine for the world-wide program of the Church; and more than that, it calls us first to accept Jesus Christ as our personal Saviour and his way of life as ours, and then to give ourselves to extending his fellowship of love and good will in our community. That is not as impossible as it may seem, for the spirit of fellowship is contagious. Men, women, and young people everywhere long for fellowship. There is none more satisfying than that of Christian spirits.

Won't you join this fellowship of brotherhood and love in Christ today? Or if you already have joined, won't you dedicate yourself to live a more purposeful Christian life

GOD'S LAW IS EXALTED THROUGHOUT SCRIPTURE

Sabbath Commandment Is Most Comprehensive of All Injunctions

Throughout Scripture God's law, the Decalogue, is exalted as no other subject is, and even today the principles that are embodied in these Ten Commandments are almost universally recognized as the most perfect expression ever recorded of man's proper behavior, and ideal relations between man and his fellow men and his Maker.

The Sabbath commandment, however, seems for some reason to be looked upon as different from the other nine—as, perhaps, not a moral issue. Even among observers of

Items for this page were furnished by the Bible Sabbath Association, P. O. Box 3, Pomona Park, Fla. The association is dedicated to the task of furthering Sabbath interests among people not reached by any church or denomination and invites comments and suggestions about "furthering its lofty aims." This material is designed to be useful in observing Sabbath Rally Day, May 18.

the enjoined seventh day Sabbath there are many who are not only dubious as to the possibility of "sacred time," but to whom it is not entirely clear that one day of the week can be inherently different from the other six days.

The Sabbath commandment, however, is the most comprehensive of all of the ten injunctions, is clear and specific in its record of the Sabbath having been blessed, and was placed in the Law of God by the same Author who is the wellspring of the wisdom and importance of the other nine. The Sabbath commandment does differ from the other nine, not merely as each of the others differ from the rest in expressing distinctly separate provisions for man's good, but differs even more, since it alone provides the regular, definite, and uniform time for studying the innermost meanings of all of the commandments and their application to man's every problem. This necessity makes the Sabbath Commandment the most important of all

than ever before? Just bow your head now and say yes to God, and then, as soon as you can, go and talk with your minister about it. May God bless you and use you in his service.

New Auburn, Wis.

rather than the least essential as extremely superficial views seem to have led some to believe.

Since the principles incorporated in the Sabbath commandment—of equitable distribution of labor, weekly interruption of the monotony of daily routine, relaxation and physical rest, and contemplation of the greatness of the Creator and creation—are universally acknowledged as permanent needs of mankind, we should also recognize the specific day appointed in the commandment as equally authoritative. The Creator should surely be credited with at least as vivid a conception as we have of the importance of uniformity in the matter of the weekly rest day, as also the right and authority to choose as the Sabbath, the day which would best remind us of him.

Such facts as these, and many others, must necessarily be considered as a trust from God by all individuals and groups in possession of this knowledge, a trust accompanied not merely by the responsibility of bringing into Sabbath observance those within the immediate reach of Sabbath-keeping churches, but also by the duty of carrying these truths to all mankind.

Geo. A. Main.

Pomona Park, Fla.

SIXTEEN REASONS WHY THIS IS THE TIME FOR AGGRESSIVE SABBATH REFORM

1. More people can read at present than ever before. Therefore greater results may be expected from a given amount of effort.
2. The scientific spirit makes people more willing to accept the truth regardless of where it leads them. Unprejudiced study should lead to a belief in the Sabbath.
3. Many people no longer follow blindly their denominational teachings. Independent thinking leads to the truth.
4. More Bibles are being distributed than ever before. This gives more chance to learn the truth.
5. The radio offers a brand new way to spread the truth, the Sabbath truth included.
6. Christ is being looked to more as an example. His example is definitely for Sabbath observance.
7. Labor saving machinery provides more leisure, more time for study, including Sabbath study.
8. The five-day week lessens the temptation to work on the Sabbath.

FOR THE SCRAPBOOK

ABOUT FAMILY WEEK

WHAT IS HOME TO YOU?

Home—a world of strife shut out, a world of love shut in.
Home—the place where the small are great, and the great are small.
Home—the place where we grumble the most and are loved the best.
Home—the center of affection around which our heart's best wishes twine.

* * *

ABOUT BOOK WEEK

The world of books is the most remarkable creation of man; nothing else that he builds ever lasts. Monuments fall, nations perish. Civilizations grow old and die out, and after an era of darkness, new races build others. But in the world of books are volumes that have seen this happen again and again and yet live on—still young—still as fresh as the day when they were written, still telling men's hearts of the hearts of men centuries dead.

—Clarence Day.

* * *

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. — Macaulay.

* * *

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. — Channing.

Unless a man is ready to work for the salvation of others, it may be questioned whether he himself is saved. He who wants only enough religion to save himself is not likely to have even that much. — Henry Clay Trumbull.

DENOMINATIONAL "HOOK-UP"

Nortonville, Kan.

A greater interest is being manifested in all departments of the church. The Sabbath school has been revised somewhat. Some of the classes have been divided, thereby making it more interesting for the different age classes in the beginners and primary grades. A flannel board has been ordered to use with these groups.

For the past few weeks the prayer meeting hour Friday evenings has been devoted to the study of Seventh Day Baptist history. This study has been quite interesting, and the prayer meeting has grown both in interest

9. The Sunday sacredness fallacy is passing rapidly away. People working for moral reform will tend to study the claims of the Sabbath as a means of checking moral decline.

10. The Bible is being published in popular editions, in modern language, with binding and printing just like other books. This encourages reading and simplifies understanding. To new students of the Bible the study of the King James Version is very similar to the study of a foreign language.

11. The Sabbath has often been taught in connection with a system displeasing to many. Now it can be taught from Christ and the Bible only.

12. There is probably more money in circulation now than ever before. People can be induced to use more of it for Sabbath advancement if they can be convinced of the importance of the Sabbath.

13. Denominations and welfare organizations are expanding their facilities for spreading God's Word. The Sabbath should go along with the rest of the truth.

14. Many ancient manuscripts have been discovered since the King James Version was produced, throwing light on the Bible. The Sabbath truth has been strengthened along with many other Bible truths.

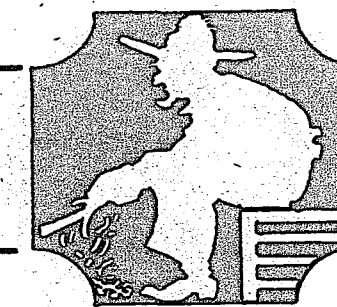
15. Vast new areas are being opened up to the influence of Christianity. The people of those areas should have the truth and blessing of the Sabbath.

16. The war has made men more serious minded. They turn to the Bible for help. It will not let them down on the Sabbath or any other subject. God needs the faithful efforts of Sabbath keepers to make known his sacred Sabbath truth.

R. Emile Babcock.

Pomona, Fla.

OLD-TIMER
SEZ . . .



"Lots of times in these here mountains if I git off the blazed trail tryin' to take a short cut, I wind up in the awfulest mess of rocks, brush, and timber you ever saw. Have a hard time gettin' my hoss turned round to get back out. That goes for these here spirichual blazed trails too."

OUR COVER

The photograph appearing on the cover of this issue was made available by the International Council of Religious Education. That organization used the same picture in publicizing the devotional manual, "Pages of Power," prepared by Frances Dunlap Heron for National Family Week.

Mrs. Heron, it was emphasized, worked out the material for the booklet "in the laboratory of her own family." The cover picture shows an intimate scene in her own home.

and attendance, especially with the intermediate groups.

Special Easter services were carried out Easter Sabbath. The morning service was a presentation of the crucifixion and resurrection story in Scripture and song with the resurrection story given on the flannel board. Miss Greeley and her Sabbath school class gave a vesper service in the end of the Sabbath, which was a very timely and interesting service.

Plans have been completed for a Daily Vacation Bible School to begin June 2.

Gas furnaces for the church and parsonage have been ordered and also a gas automatic hot water tank and gas range for the parsonage. The money for this equipment is being raised by voluntary donations.

Deacon Asa Prentice has been appointed chairman of a committee for the purpose of raising money in the Nortonville Church for the Second Century Fund.

Correspondent.

Coudersport, Pa.

On Sabbath afternoon, April 20, 1946, in the sanctuary of the First Hebron Seventh Day Baptist church, Miss Reva Stearns of Coudersport, Pa., and Mr. Richard Bond of Salem, W. Va., were united in marriage by the bride's pastor, Rex E. Zwiebel. Dr. George B. Shaw of Alfred, N. Y., assisted in the ceremony. Beauty with simplicity in a sacred manner was the keynote of the service.

The bride was attended by her sister Ellamay as maid of honor, and Mrs. Marjorie Gooch and Mrs. Beth Evingham as bridesmaids. All reside near Coudersport. The groom was attended by Lewis May of Salem, W. Va., as best man and Rex Burdick and Wendall Stephan of Alfred, N. Y. The wedding marches were played by Miss Eleanor Alice Dickinson of Bridgeton, N. J.

Reva is a member of the First Hebron Seventh Day Baptist Church and the Hebronite C. E. society. Dick is a member of the Salem Seventh Day Baptist Church and C. E. society. Both are consecrated Christian workers.

After a short vacation Reva will resume her duties as director of music in the Harrison Valley, Pa., School and Dick will return to Salem College where he is a member of the junior class.

May God's richest blessings be theirs.

R. E. Z.

THE NEW PATTERN

By Helen May Giebells

In tribute to Newell Babcock

If you would pay a tribute
To this man, your friend,
Who has left some work unfinished
At his journey's end,
Then lift the load of his loved ones,
Help lighten their sorrow,
And shoulder the work that was begun,
And left for our tomorrow.

Give of yourself as he did,
Not counting the cost.
Pick up the threads of his pattern,
No time must be lost,
For his busy days were far too short
For the work he had to do,
And those of us he left behind
Seem far too few.

So if we take up the living,
The smiling, and praying, and giving,
That made his pattern so fine,
We'll find our own resembles more
The One which is divine.

Marriages

Bond - Stearns. — Richard Bond, son of Mr. and Mrs. Harley D. Bond of Salem, W. Va., and Miss Reva Stearns, daughter of Mr. and Mrs. Don Stearns of Hebron, Pa., were united in marriage in the First Hebron Seventh Day Baptist church on April 20, 1946, with Pastor Rex E. Zwiebel officiating, assisted by Rev. George B. Shaw.

Greene - Brownell. — Arlie L. Greene, son of Mr. and Mrs. Carlton L. Greene of Center Berlin, N. Y., and Miss Irene Brownell, daughter of Mr. and Mrs. Elmer Brownell of Groveside, N. Y., were united in marriage March 2, 1946, at the bride's home. The double ring ceremony was performed by Rev. Arthur H. Sweet, pastor of the Advent Christian Church of Southwest Hoosick, assisted by Rev. Paul L. Maxson, pastor of the Seventh Day Baptist Church of Berlin. Mr. and Mrs. Greene are making their home in Center Berlin.

Holding - Huntsinger. — Edward Holding and Mrs. Nellie Harris Huntsinger were united in marriage at Shiloh, N. J., March 21, 1946, with Pastor Lester G. Osborn officiating.

Kirsch - Boehm. — Edgar Kirsch, Jr., and Miss Pauline Boehm, daughter of Mr. and Mrs. E. F. Boehm, were united in marriage at the altar of the Battle Creek Seventh Day Baptist church on March 16, 1946, with Pastor Alton L. Wheeler officiating. The bride and groom are residing at 102 Greenwood, Battle Creek, Mich.

Mazza - Carter. — Robert Mazza and Miss Phyllis Carter were united in marriage on April 6, 1946, with Rev. Lester G. Osborn, pastor of the Shiloh Seventh Day Baptist Church, reading the marriage service.

Obituary

Bivins. — Sarah L., passed away at the home of her daughter, Mrs. Susie Hoffman, in Shiloh, N. J., on April 3, 1946. She would have been eighty-eight years old on April 21.

Early in life she united with the Shiloh Seventh Day Baptist Church, but later transferred her membership to Marlboro. Her husband, James Carpenter Bivins, died a quarter of a century ago. Close survivors are two sons, Albert T. and Joseph, and her daughter.

Funeral services were conducted on April 7 at the Shiloh church by Rev. Lester G. Osborn, with Pastor Francis Saunders of Marlboro assisting. Interment was in the Shiloh cemetery. L. G. O.

Clarke. — Lawrence Pierce, son of Roscoe A. and Ella Pierce Clarke, was born March 1, 1903, near Alfred Station, N. Y., and died at his home in Andover, N. Y., December 24, 1945.

When he was a boy he joined the Second Alfred Seventh Day Baptist Church. In 1939 he was married to Mrs. Marie Claire of Andover.

Close survivors are his wife; three small children: Charlotte, Irene, and Philip; his mother; three sisters: Mrs. Lois Hadsell and Misses Rubie and Rena Clarke; and one brother Merl.

Funeral services were conducted by his pastor, Rev. Mr. Hoyt, at the First Baptist church at Andover. Burial was in Hillside Cemetery, Andover. E. P. C.

Davis. — Eva Anna Pierce, daughter of Lewis and Eliza Pierce, was born in Welton, Iowa, August 7, 1856, and passed away February 4, 1946, in Santa Barbara, Calif.

She was baptized when young and was a member of the church in Trenton, Minn. She and Lester Rogers Davis were married July 4, 1872. Since then they have lived in Wisconsin, Mississippi, and California. Wherever they were, they identified themselves with the Seventh Day Baptist Church. Her Christian life was an inspiration to her many friends and loved ones.

Close survivors are three children: Mrs. Darwin Furrow, Mrs. Jesse Van Meter, and Furman E. Davis; and one sister, Mrs. Florence Thompson. L. E. M.

Deeley. — Gertrude Hunting, daughter of John and Lucetta Coon Hunting, was born in Iowa August 12, 1871, and died at the home of her son Leman at McConnellsville, N. Y., April 19, 1946.

She attended school and was a student at Alfred University, Alfred, N. Y. On September 20, 1901, she married Jesse Deeley of Vienna, N. Y. She has been a most loyal and kindly mother and friend, and she will long be remembered for her faithfulness and generosity in the Verona, N. Y., Seventh Day Baptist Church of which she has been a member since 1934.

Close survivors are a brother, Henry; a daughter, Mrs. Pearle Hoffman; and a son Leman.

Funeral services were held at Camden, conducted by her pastor, Rev. Herbert L. Polan. Burial was in the McConnellsville Cemetery. H. L. P.

Langworthy. — Phoebe Olin, daughter of Henry and Anna Olin, was born November 23, 1865, at Trenton, Minn., and died March 13, 1946.

She was baptized and joined the Trenton Church and has been a member of the Seventh Day Baptist Church all of her life; she carried on its welfare and interest up to her death. During her girlhood she attended the Academy at Albion, Wis. She was married to Willis A. Langworthy on November 20, 1894. He preceded her in death July 26, 1928.

Close survivors are her son Reginald and a sister, Mrs. Ora L. Bond.

Funeral services were conducted from the Seventh Day Baptist church at Dodge Center, Minn., with Pastor Charles W. Thorngate officiating. Burial was in the Riverside Cemetery. C. W. T.

BOOKKEEPER WANTED

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ABOUT NATIONAL FAMILY WEEK

May 5 to 12

PARENTAL LOVE AND AUTHORITY MAKE GOOD CITIZENS

By J. Edgar Hoover

Director, Federal Bureau of Investigation,
United States Department of Justice

Just as good homes give good citizens to society, broken homes frequently give society human derelicts and criminals. The love which binds the family together diffuses throughout the world and brings to fulfillment the ideal of the brotherhood of man. The selfishness and lack of love which destroy the home spread desolation among mankind. Parental love and parental authority are prime forces toward good citizenship, and we must cherish and preserve them.

AMERICA'S FOUNDATION STONES LAID WITHIN HOME

By Ruth Mougey Worrell

Executive Secretary,
United Council of Church Women

America is awakening—and none too soon—to the basic place of “the home” within “the house.” “Many a man who thinks to found a home discovers that he has merely opened a tavern for his friends,” says George Norman Douglas. Yet within the home, with its allegiance to God's moral laws, were America's foundation stones laid. Only as that foundation is kept pointed up and freed from destructive influences can the superstructure which becomes a community, a nation, a world, rise to enduring beauty in a setting of peace.

FAMILY LOYALTY AND SPIRITUALITY MOST IMPORTANT

By Amos Alonzo Stagg

Football Coach, College of the Pacific,
Stockton, Calif.

We were seven children in our home, five girls and two boys. The house was a bit small for nine people. But what fun we had together, and not one of us left the family hearth until he or she became of age. We were taught to pray at our mother's knee and we were taught to be honest. Our home life developed unselfishness and co-

operation and loyalty. Our family economies demanded that each of us co-operate in the family chores which created self-reliance and ambition. Those parents are 100 per cent wise who center their efforts in developing family loyalty and spirituality.

POSTWAR OBJECTIVES— BUILDING ENDURING FAMILY LIFE

By Katharine F. Lenroot

Chief, Children's Bureau,
U. S. Department of Labor

Building family life upon an enduring basis should be one of our chief objectives in the postwar world. The impact of the war on families and children resulted in increased tensions and strains and deprived many children of normal home life. Sound employment policies, good housing, social security, and the efforts of churches and community agencies to strengthen the cultural and spiritual foundations of family life are essential if the home is to play its part in a free society.

FORCES OF RELIGION MUST PROVIDE LEADERSHIP

By Walter H. Judd

Congressman, Fifth District, State of Minnesota

I feel strongly that all the political or economic devices we may construct for producing a better world will not and cannot work, no matter how sound they may be in themselves, unless we have men and women of higher character to operate those devices, to translate high principles into effective programs. If the forces of religion do not succeed through their educational and other activities in achieving that end—to whom, pray tell, can a stricken and distraught world look for adequate leadership?

FAMILY UNIT FOUNDATION OF SOCIETY

By Philip Murray

President, Congress of Industrial Organizations

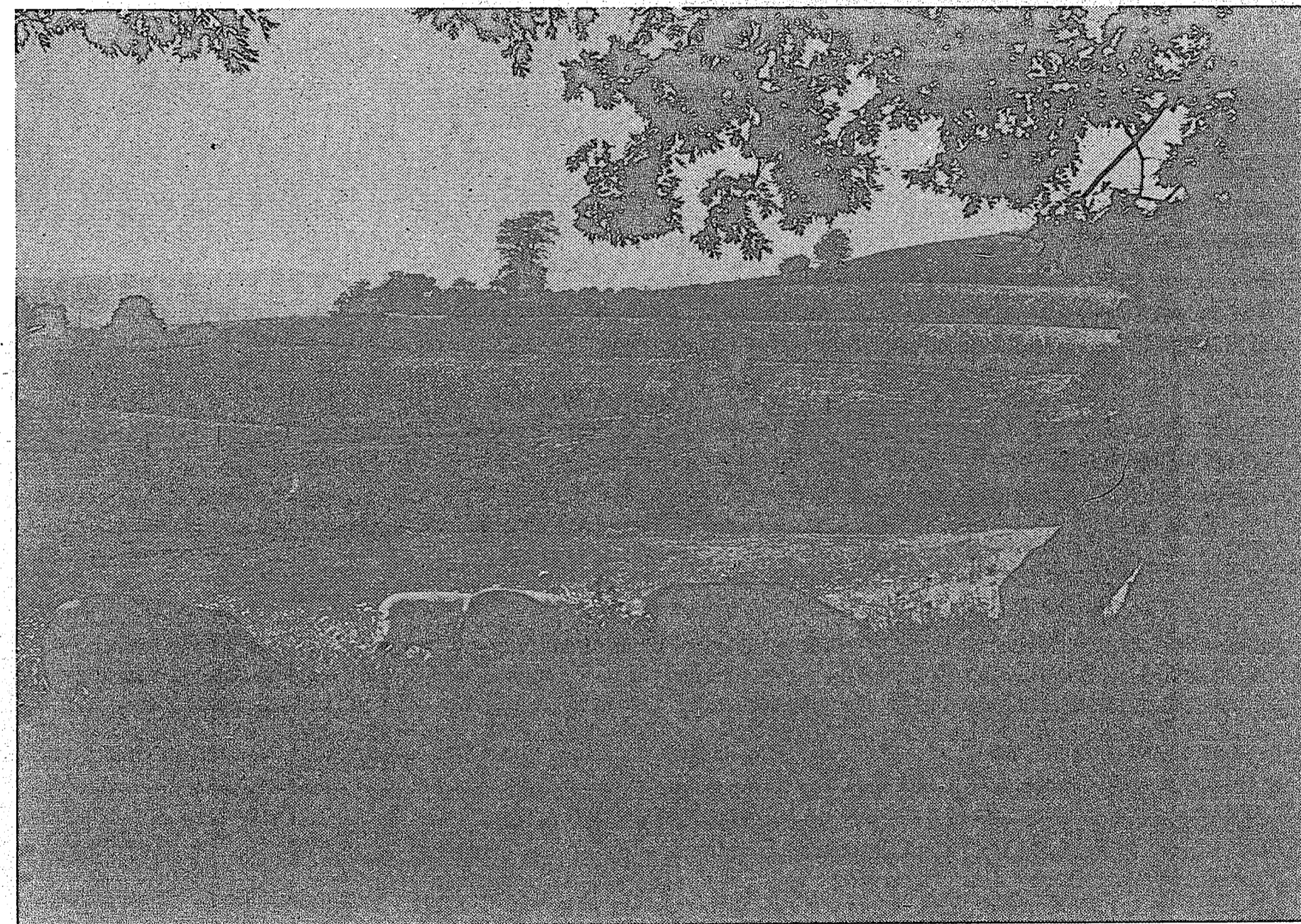
There can be no mightier objective on the part of religion, industry, labor, or any other

(Continued inside on page 361)

These statements were written at the request of the International Council of Religious Education, Chicago, on behalf of the continent-wide, interfaith observance of National Family Week, May 5-12, in the United States and Canada. Seventh Day Baptists and thirty-nine other Protestant denominations as well as one hundred seventy-three state, city, and provincial interdenominational councils of churches and religious education are co-operating in this observance.

The Sabbath Recorder

“God's Back Pasture”



—Soil Conservation Service Photo.

“The rural church has handed on to rural men, women, and children the precious inner life of the Christian centuries. . . . It stands guard night and day over that delicate organ of race — the family.” (See pages 385 ff.)